

Federal Council BULLETIN

Vol. XVIII, No. 2



February, 1935

The New Crisis in the German Church

EDITORIALS

Peace in the Pacific

The New Issue in Race Relations

A JOURNAL OF INTERCHURCH COÖPERATION

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

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ANNUAL MEETING
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FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE
New York, N. Y.....March 1

FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE
New York, N. Y.....April 26

FEDERAL COUNCIL OF CHURCHES, DEPARTMENT OF EVANGELISM
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NATIONAL COUNCIL OF FEDERATED CHURCH WOMEN,
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FIVE YEARS' MEETING OF THE FRIENDS
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A Journal of Religious Coöperation and Interchurch Activities

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FEBRUARY, 1935

THE EDITORIAL OUTLOOK

Making Prayer a Reality

A THOUGHTFUL CRITIC has complained that, while most religious teachers are always urging people to prayer, they fail to show people *how* to pray. To a large extent the criticism is valid. We do not need to be exhorted to prayer half as much as we need to be taught concrete methods for making prayer more valuable in our own daily practice. Perhaps our churches have something to learn from the "new thought" cults at this point. However extreme and unbalanced some of them may be, we can hardly doubt that they have brought genuine help to many people by pointing out specific techniques of meditation and communion with God.

We therefore gratefully welcome a little book entitled *Ways of Praying*, published by Cokesbury Press, Nashville, Tenn., for thirty-five cents, written by Muriel Lester, the devoted English Christian whose work at Kingsley House for the poorest and neediest in London is a glorious illustration of the vitality and power of the Christian religion. The book is really autobiographical, although almost unconsciously so. It reveals the methods which Miss Lester herself has used in gaining spiritual nourishment of her life. Such excerpts as the following will make it clear how much help she has to give by sharing her experience with us:

"Immediately you awake set your first thought on God. Keep your mind on Him for a few seconds. Do not think of Him subjectively, as to your relation to Him, your failures, your sins, or your needs, but rather objectively. Let your whole self become conscious of Him. Think of Him as shining beauty, radiant joy, creative power, all-pervad-

ing love, perfect understanding, purity, and serenity. This need only take a moment or two once the habit has been formed, but it is of inestimable importance. It sets the tone for the whole day."

"It is a good habit on entering a room or a train or a bus to practice conscious reverence for the personality of each of those already there. The mystics used to take time to unite themselves with their environment, so that, whatever it was and however unpleasant, it had no power to oppress them. Our job is just as hard; it is to keep ourselves in harmony with our fellows, even in the crush of an overcrowded tube. We can do it by remembering the Presence of God, looking at our fellow-passengers and reminding ourselves that each of them, though perhaps they have no idea of it, is near and dear to God."

"Never get into bed with a burdened or heavy mind; whether it be a vague oppression or a definite fear, shame or remorse, anger or hate, get rid of the evil thing before you lie down to sleep. Night is a holy time, a healthy time, a time of renewing and refreshment. He giveth to His beloved while they sleep; our unconscious mind, that most faithful servant, is active during our slumber."

Peace in the Pacific

THE MAINTENANCE of peace in the Pacific is a matter of the profoundest concern to the churches of Christ. Now is the time to effect a reconciliation of conflicting policies. A policy of drift would be inimical to peace. Japan has denounced the Washington and London naval treaties of 1921 and 1930 and has announced that with the termination of these treaties on

December 31, 1936, she will no longer be a party to them. Japan demands parity of naval strength with the United States and Great Britain and they have refused to accede to this demand. Talk of a naval race fills the air.

The churches do not pretend to know a great deal about tonnages, gun caliber, or naval ratios. They can make no contribution to a solution of the technicalities of naval negotiations. This fact, however, does not preclude them from having very clear convictions regarding the possible effect of naval policy upon the peace of the world. The churches are certain that a naval race between the United States and Japan can only result in disaster for both countries.

The request of the Japanese government for naval parity must be viewed in the light of Ambassador Saito's suggestion (not yet, however, officially made by the Japanese government) of greatly reduced tonnages and the total abolition of capital ships. If Japan were granted parity, and if, simultaneously, the naval tonnages of the United States, Great Britain and Japan were reduced by fifty percent and battleships and aircraft carriers were abolished altogether, the peace of the Pacific would more certainly follow than if these three countries were to enter upon a mad race for naval supremacy. Does any serious-minded student of world affairs doubt that a trans-Pacific war would be well nigh impossible were the United States, Great Britain, and Japan to abolish all offensive craft, and at the same time reduce by half the tonnage of all vessels in other categories?

The Washington and London treaties will not elapse for nearly two years. During this time churchmen have a priceless opportunity to urge that a basis for further and continued agreement be reached between the naval powers upon which the peace of the Pacific depends. As an immediate measure in the interest of a better understanding between the United States and Japan they may well urge that the silly naval maneuvers scheduled for next summer in the Pacific be speedily abandoned.

The New Issue in Race Relations

THE MISSIONARY efforts of Protestant churches for education of the Negroes following emancipation are among the brightest pages in Christian history.

The founding of educational institutions such as Howard, Fisk, Atlanta, Morehouse and Talladega was a superb service. The fostering of schools that laid the foundation of the present public school system for both races in the South was of incalculable value. These schools and colleges over a period of sixty years have given the Negro the chance to show he could master modern knowledge. No sane person to-day repeats the question of past periods: whether Negroes can acquire an education.

Changed conditions, however, create new issues and call for new action from the churches. A sinister situation now confronts Negroes in America: in industry, finance, commerce and agriculture heavy color bars prevent them from using the education these institutions have given them opportunity to acquire. Banks bar Negroes from every job except that of janitor or messenger. Executive offices of commercial corporations and industrial plants have unwritten codes that no Negroes need apply. Labor unions have either white clauses in their constitutions or Jim-crow practices in their procedures. Cotton plantation owners exploit helpless Negro tenant farmers. And disfranchisement over wide areas cuts the black people off from whatever protection they might otherwise secure through governmental measures.

Will the churches take the next step from the campus of the educational institution into the struggle for economic and civic justice for Negroes?

The issue is more crucial for the churches than for the oppressed. The churches have preached the power of non-violence. The Negro people for two hundred years have embraced this principle as no other people has done. They have struggled to make progress in the face of industrial and agricultural exclusion and political domination worse than any other group in America has suffered. Yet there have been no insurrections or movements of organized violence among them.

But since the World War, radicals have discovered that the Negro masses are disillusioned, restless, and increasingly bitter, and are seizing this situation to urge them toward violence as their only way of social salvation. Promises of political and "social" equality, of help in unemployment agitation and of leadership in mass action have been used to give impetus to such agitation of violence. The Scotts-

boro case and others less dramatic have been used to win mass loyalty. Church leaders have taught that opportunity will come to Negroes gradually through education, character and the orderly processes of freedom of speech and of democratic institutions. Now the radicals tell Negroes that they must strike terror in their oppressors through revolution.

The churches must face this situation with more than pronouncements. They must make up their minds what they will do when—for example—they know of persons who are refused jobs because of their color, when hospitals refuse Negroes in need of medical attention, when public officials connive with lynching mobs, when there is unfair distribution of school funds, relief jobs and supplies.

Getting a Hearing for the Christian Message

TIME WAS, not so long ago, when it was not an unusual thing for churches to be filled on Sunday nights. Ofttimes one-third to one-half of the audience were not active church members. The pastor thus had a great evangelistic opportunity.

That situation, however, has changed. Those not members of any church are not attending as they once did. Probably it is not because they are more irreligious than a former generation but because they have so many things in these modern days to absorb their time. The motion picture, the automobile, the radio, and many other modern interests help to make Sunday something other than the day of church-going it was a few decades ago. It is not unusual to find in these days that ninety-five per cent, perhaps one hundred per cent, of the Sunday audiences are church members.

If to-day the un-churched are not attending the services at the church as formerly, then the preacher must take the Message out during the week where the people are. In other words, the preacher should have a "movable pulpit." He will do his best to proclaim the Message on Sunday, and then during the week he may well set up the pulpit on street corners, in homes, shops, and offices, speaking personally to individuals and groups about Christ. An audience of one was large enough for some of Jesus' greatest messages.

Then, again, if there is to be a larger hearing for the Message to-day, increasingly the churches must select, prepare, and use the lay-

men, sending them out into the community to hold personal conversations with the un-churched. Wherever churches are using their laymen regularly and faithfully for sincere interviews, there are splendid results.

The Sunday school is still the church's greatest agency for the reaching of large numbers for Christ. Thousands not members of any church are regularly and weekly in our Sunday schools. But there are greater numbers of children outside. Is not the day here when there should be a united effort on the part of the religious education forces of the nation, to increase the membership of our Sunday schools and to provide more week-day teaching?

One of the greatest instruments to-day for the reaching of the nation is the radio. Not many know that the Federal Council, through its religious broadcasting, is the largest single sponsor of radio programs. Eighty-eight major stations now coöperate with it to carry the Gospel weekly to millions. Every day of the year the Federal Council sends out at least one religious broadcast to the public. Local radio stations also are broadcasting the Gospel weekly and thousands are reached. It is a matter of the highest Christian statesmanship to plan how the radio may be used still more effectively for sending out the "Good News" all over the land.

We Hail the Chicago News!

AT A TIME when our newspapers and magazines are crowded with liquor advertisements, all designed to create an increased demand for intoxicants, especially in the new generation, it is a relief to find at least one great newspaper which refuses to sell its self-respect for profit. We pay a tribute to the *Chicago Daily News*, which recently said:

"*The Daily News* is now the only newspaper in Chicago which declines to accept liquor advertising. Everything which has taken place since the repeal of Prohibition and the legalizing of the liquor traffic has served to confirm us in our original decision to employ all the influence of *The Daily News* on behalf of temperance. It is unthinkable that a newspaper which is sincerely devoted to the cause of temperance—to be achieved through education instead of through Prohibition—should at the same time permit its columns to be employed to promote the sale of liquor. . . ."

The New Crisis in the German Church

IT HAS been frequently predicted that after the Saar vote the next plebiscite would concern the nationalization of the Church in Germany. All church property, according to this view, would be taken by the government in the name of a new National Church to be made up of three wings: Protestant, Catholic, and Neo-Pagan. A decree would be issued announcing that the objective of "One state, one race, one nation, one church" had been achieved. Then the people would be asked to vote their approval. This is such an extreme step that most observers doubt whether it will be taken; but that it has been seriously contemplated seems to be pretty well established.

What is clearly probable is that with the settlement of the Saar question the period of comparative calm in the Church will be followed by new efforts on the part of the "German Christians" to carry out their program in the Protestant Church and also by new drives against the Catholic leaders.

I shall try to present a brief picture of the German Church situation as it is now. The facts which I give have to do with the great majority of Protestants in Germany—the 40,000,000 who are nominally at least in the Evangelical Church. The present sees no radical change in the position of the small groups of Free Church members, such as the Baptists, numbering 72,000; the Methodists, 42,000; the Free Evangelicals, 13,500. It has been good policy for the government to leave these lesser groups alone. Their unquestioned freedom has been pointed to as an evidence of liberalism on the part of the government. Indeed, I receive letters now and then from Baptists or Methodists in the United States insisting that because their two denominations have been virtually untouched, any criticism of the policy of the Reich toward the Church is unwarranted! They have not only been untouched; they have been favored indirectly and their numbers have increased at a time when the membership in the National Church has decreased.

Following their pronounced rejection of the Reich Bishop and his administration, the Opposition in the National Evangelical Church has formed a provisional church government. To it a very large proportion of church leaders and lay people have given their allegiance despite the fact that the Reich Bishop has declared it unconstitutional and has forbidden pastors and ecclesiastical officers to deal with it. Of the provisional administration, formed by the Confessional Synod—or Opposition—Bishop Marahrens is chairman. Associated with him are Doctor Breit of Munich, Lutheran; Praeses Koch of the United Church (Lutheran and Reformed); Doctor Humburg, Reformed; Doctor Fiedler, as legal advisor; and Dr. Hans Lilje, well-known secretary of the German Student Christian Movement, as executive.

One of the curious methods employed by the Reich Bishop to meet the tremendous opposition which has rolled up against him is to declare all his past decrees since January 4, 1934, invalid and then to declare further that the Church of Prussia, which he had merged arbitrarily with all the regional parts of the German Evangelical Church, is independent once more, with himself as provisional Bishop. This decree, like his others, is considered by the National Socialist jurist, Doctor Noack, to be invalid and the Confessional Church has a governing body for the old Church of Prussia under the leadership of Doctor Koch.

The strategy now employed openly by the "German Christians" under the revived activity of Bishop Hosensfelder is to brand the Confessional Church and all its members as enemies of the State. This, of course, has all along been implicitly held, but it has not been made explicit as it is to-day.

A recent communication from Europe indicates that there are a number of known instances in which local leaders of "German Christians" have disturbed meetings and services of the Confessional Church in such a way that police are obliged to close the assemblies and to forbid them in the interests of the public peace and safety. These same groups have spread all kinds of mysterious threats to the effect that after the Saar Plebiscite the score will be evened up with the Confessional Church and its leaders. For this purpose "black lists" are said to have been drawn up.

State authorities and government representatives have associated themselves once more with this "German Christian" move, even though it was expressly disavowed by Mr. Hitler some months ago when he said that the party would withdraw from the church struggle and leave it entirely to churchmen. Bishop Marahrens has addressed to Reich Minister Frick a protest against the accusation of intriguing against the State. He asks that the state government shall inform him on what grounds such an imputation has been made.

It is too soon to predict the outcome of this new phase of what is increasingly regarded as an epoch-making clash of two quite distinct ideas of the place and function of the Christian Church.

HENRY SMITH LEIPER.

"Book of Worship" in Chinese

The *Book of Common Worship*, edited by Bishop Wilbur P. Thirkield, Chairman of the Federal Council's Committee on Worship, and Dr. Oliver Huckel, a member of the Committee, has recently been translated into Chinese.

The many friends of Bishop Thirkield will be happy to know that he is convalescing favorably after an operation at the Methodist Hospital in Brooklyn.

Keeping Track of the Munition Makers

THE FEDERAL COUNCIL'S Department of International Justice and Goodwill is keeping its eye upon the munitions investigation. Communications have been addressed to Senate leaders urging that the necessary appropriation be made to insure the uninterrupted progress of this inquiry.

Among the facts thus far brought out in the hearings that are of particular interest to the churches, as interpreted by Dr. Walter W. Van Kirk, of the Federal Council's staff, are the following:

The munitions trade, in certain instances, has been shown to defy and evade the efforts of the United States government to place an embargo on the shipment of arms to nations resorting to war.

Bribery has been resorted to in the promotion of armament sales.

Arms are sold simultaneously to both sides in time of war.

Armament firms have organized lobbies for the purpose of boosting military, naval, and air budgets.

The Army and Navy Departments of the United States have promoted private sales of munitions abroad. The Navy Department, in one instance, in response to a request from the Driggs Ordnance Company, permitted officials of the Turkish Government to go aboard the U. S. S. Raleigh during a recent visit to Constantinople for the purpose of inspecting a certain type of anti-aircraft gun.

Agreements between British, American, and German arms concerns provide for exchange of secret processes and division of profits.

Armament firms, contrary to the explicit provisions of the Versailles Treaty, have helped to rearm Germany.

The peace efforts of the State Department are looked upon as a hindrance to the activities of certain arms manufacturers. In one instance the vice-president of the Electric Boat Company wrote to Vickers (1928) that "it is too bad the pernicious

activities of our State Department have put the brake on armament orders from Peru by forcing the resumption of formal diplomatic relations with Chile."

Disarmament Conferences are hindered by the munition makers.

Fabulous profits are piled up by armament concerns both in peace time and in war time.

The Federal Council has repeatedly expressed the conviction that the traffic in arms and munitions should be placed under strict national and international control. The Council strongly supports the proposals made by the United States Government at Geneva which look toward the negotiation of a treaty providing for international regulation and control of the munitions business in our own and other lands.

Senator Nye, chairman of the Senate investigating committee, is known to favor the total abolition of the private manufacture of arms and munitions. Many church bodies have urged that the munitions business be made a government monopoly.

The Federal Council's Department of International Justice and Goodwill is in a position to furnish authoritative material analyzing and interpreting the testimony already given before the Senate Committee and the remedies proposed. This special Munitions Packet, which contains nine documents, including statements by President Roosevelt and Senator Nye, the Foreign Policy Association Report, "The Munitions Industry," a drama by Paul Harris, Jr., and a statement by Raymond Rich, Director of the World Peace Foundation, may be secured from the Federal Council's offices, 105 East 22nd Street, New York, for 50 cents.

Churches Urged to Lead in Race Relations

THE CHURCHES of America must face reality and recognize the friction, unfriendliness and race prejudice so evident in the relations between racial groups," says the Message for Race Relations Sunday, February 10, 1935, issued by the Federal Council's Department of Race Relations. "The fundamental changes taking place in American life make it imperative that the great and good qualities of each racial group should be recognized and that the power of Christian love and fellowship should operate to utilize these qualities of each group to enrich all. . . . The mutual failure to recognize worth retards the exchange of values and prevents coöperation by which all would be enriched. It leads the stronger to deny a fair sharing of work with the weaker group in days of unemployment. It places barriers in the way of participation in the political, educational and cultural advantages which should be available to all. In the color discriminations now so evident in recovery pro-

grams . . . churchmen have a clarion call to work for justice and fair play."

In addition to the Message, which is a section of the literature prepared for nation-wide use on the Day, suggestions for special programs and services are given for women's societies, young people, student groups and children. There is an outline of a church service with prayers and Litany. Special information for speakers includes authoritative facts about American Negroes, American Indians, Mexicans in the United States and Orientals.

This literature may be secured from the Federal Council for 5 cents each; \$3.50 per 100.

Radio stations will carry a special service with appropriate music for this observance, as well as messages from Dr. Daniel A. Poling and Dr. S. Parkes Cadman. In many communities the Day will usher in a week of interracial events including exhibits, pageants, mass meetings and forums.

New Unity in Wisconsin, New York, and Michigan

ON January 21, the newest of the state councils of churches came officially into being when the accredited representatives appointed by six major denominations of Wisconsin met in Milwaukee for the initial meeting of the Wisconsin Council of Churches. The six coöperating denominations which have already ratified the constitution of the new Council of Churches and which were represented at its first meeting are: Methodist, Baptist, Presbyterian, Congregational-Christian, Evangelical and United Presbyterian. Also included in the Council are the state organizations of the Y. M. C. A., the Y. W. C. A., the Christian Endeavor Society and federated church women. Other denominations and groups are in the process of ratifying the constitution.

Special satisfaction attaches to the development of the Wisconsin organization because it provides for a unified coöperative agency in the state, representing all common interests. The former Home Missions Council of the state and also the Wisconsin Council of Christian Education are merged in the new coöperative structure. One of the leaders in helping to bring about this new unified structure was Rev. Harry C. Munro, Field Secretary of the International Council of Religious Education.

The President of the new Council is a distinguished layman of the United Presbyterian Church, Mr. Samuel A. Fulton, President of the Fulton Manufacturing Co. The Secretary is Rev. M. A. Simonson, pastor of the First Evangelical Church of Milwaukee.

The Council is organized with four divisions of work: Business Division, under the chairmanship of Mr. E. J. Steinberg; Church Life Division (including comity, evangelism and kindred interests), under the chairmanship of Rev. Robert B. Stansell; Christian Education Division, under the chairmanship of Mrs. Abram LeGrand, and Social Relations Division, under the chairmanship of Dr. T. R. Faville.

FORWARD IN NEW YORK!

The first annual meeting of the New York State Council of Churches and Religious Education was held in Albany, January 10, marking the consummation of the merger of the New York State Council of Churches and the New York State Council of Religious Education. Dr. Walter H. Rollins was elected President; Mr. A. K. Getman, First Vice-President; Rev. Robert H. Nichols, Second Vice-President, and Mr. E. L. Park, Recording Secretary. The Council approved the action of the Executive Committee in electing Dr. Wilbur T. Clemens as General Secretary. Until February 1 Dr. Clemens is the Associate General Secretary of the Greater New York Federation of Churches. Rev. T. Basil Young continues as Director of Religious Education.

ALSO IN MICHIGAN

Merger of the Michigan Council of Churches and the Michigan Council of Religious Education was approved on January 18 at a joint meeting of the two bodies held in Lansing. The action is still subject to ratification by the state conventions of the affiliated denominations. It is expected that this process will take about a year. A Committee of Fourteen, seven from the Council of Churches and seven from the Council of Religious Education, was appointed with full power to act on various suggestions that had been made for changes in the proposed constitution and by-laws of the merged organizations. The tentative name for the new organization is the "Council of Churches and Religious Education of the State of Michigan." Eighteen denominations are represented in the movement.

IN CALIFORNIA

On November 9, the merging of the California Federation of Churches with the Councils of Religious Education in the Northern and the Southern Areas and the Council of Home Missionary Superintendents was completed with the formation of a new body known as the California Church Council. Dr. Guy W. Wadsworth has been appointed acting General Secretary, beginning January first, and Dr. H. V. Mather, who has been the successful director of the interdenominational work in religious education in the state, becomes Associate General Secretary. Rev. Ralph W. Bayless, formerly Executive Secretary of the Church Federation, has accepted a post as the Pacific Coast representative of the American Bible Society.

Anti-Lynching Mass Meeting

The Federal Council's Department of Race Relations and the Greater New York Federation of Churches joined with a large group of other organizations in holding a mass meeting on January 6 in support of the Anti-Lynching Bill. The meeting was held at the Broadway Tabernacle, New York. Among the distinguished speakers who voiced deep interest in the subject were: Senator Costigan, co-author of the bill; Bernard S. Deutsch, President of the Board of Aldermen of New York; Michael Williams, Editor of *The Commonweal*; Walter White, Secretary of the National Association for the Advancement of Colored People; Rev. Allan Knight Chalmers, Rev. W. Russell Bowie and Rev. John W. Robinson. A widespread concern for the enactment of the Costigan-Wagner Bill is being evinced in all parts of the country and Christian people of all denominations are making their interest known to their representatives in Congress in the hope that an advance step may now be taken.

Labor Boards for Large-Scale Agriculture

AN APPEAL for strengthening the authority of national and regional labor boards and also their extension to cover labor relations in large-scale agriculture, such as is found in the Imperial Valley in California, was issued by the Executive Committee of the Federal Council of the Churches of Christ in America at its meeting on January 4.

The resolutions were as follows:

"Whereas, the Federal Council of the Churches of Christ in America has from its beginning contended for the right of labor as well as of employers to organize and deal collectively through representatives of their own choosing as the most hopeful method of assuring orderly, just and coöperative industrial relations;

"BE IT RESOLVED: That the Executive Committee of the Federal Council of the Churches of Christ in America, while recognizing that all parties involved—labor, employers and the general public—have rights and liberties which must be conserved, favors the strengthening of the authority and effectiveness of impartial national and regional labor boards.

"Whereas, there are to be found especially among migrant workers in agriculture in various parts of the country, particularly low labor standards in wages, hours and working condi-

tions, resulting at times in grave disturbances, in violence, vigilantism and the suppression of civil liberties such as occurred last year in Imperial Valley, California, and in Ohio and other states;

"BE IT RESOLVED: That the Executive Committee of the Federal Council of the Churches of Christ in America feels that the cause of humanity, justice and industrial peace calls for the provision of orderly means for the adjustment of labor relations in such areas. The Committee, therefore, favors the extension of the national and regional labor boards or similar machinery to cover employed labor in large-scale agriculture, including migrant workers."

This action grew out of an extended study of the situation by Rev. James Myers, Industrial Secretary. Following reports of widespread violence, vigilantism and suppression of civil liberties in Imperial Valley, California, and in the onion fields of Ohio, he reported that the basic causes for these disturbances lie deep in general economic conditions and that many owners and grower-shippers are themselves struggling with desperate problems, including actual or threatened bankruptcy due to lack of markets, which in turn is due to lack of purchasing power by the masses.

The Churches Get Behind the World Court

For more than ten years, the Federal Council's Department of International Justice and Goodwill, with the overwhelming and unquestioned support of the churches generally, has been working for American membership in the World Court. When it became known that decision on this issue was again pending in Congress as a result of President Roosevelt's recommendation, the Department immediately got into action. Telegrams were sent to the executive officers of city and state councils of churches, urging that the President be informed of the attitude of their churches of all denominations toward the World Court. Letters were sent by the Department to nearly 9,000 pastors, urging that, if they endorsed American membership in the Court, they let it be known to the President and their respective Senators. In its communication to the pastors, the Department said: "Let those of us who are interested in the peace movement among the churches take advantage of the opportunity here offered to register an emphatic testimony in favor of American coöperation with other nations in the maintenance of world justice and peace."

In urging the Senate to give its consent to American membership in the World Court, President Roosevelt said: "At this period in international relationships, when every act is of moment to the future of world peace, the United States has an opportunity once more to throw its weight into the scale in favor of peace." The Foreign Relations Committee has favorably reported the Court resolution to the Senate.

Dr. Lord's Fiftieth Anniversary

On January 13, Dr. Rivington D. Lord, pastor of the First Baptist Church of Brooklyn, N. Y., and Recording Secretary of the Federal Council, celebrated the fiftieth anniversary of his ordination to the ministry and also of his continuous pastorate in this one church. At a great meeting held in his honor, Dr. Frank Mason North, former President of the Federal Council, presided, and Dr. S. Parkes Cadman gave the commemorative address.

Greetings were brought by the representatives of organizations in which Doctor Lord has had a prominent part. The Free Baptist Churches and the Northern Baptist Convention, now merged, were represented by Dr. Harry S. Myers and Dr. Peter C. Wright respectively. The American Baptist Home Mission Society, of which Doctor Lord is President, had Dr. G. Pitt Beers as its spokesman. Hillsdale College, Doctor Lord's Alma Mater, was represented by its President, Wilfred O. Mauck, and Union Theological Seminary, where Doctor Lord received his training for the ministry, by Professor William Adams Brown. Dr. Samuel Trexler brought the congratulations of the Clergy Association of Greater New York. Dr. Samuel McCrea Cavert, General Secretary of the Federal Council, described Doctor Lord's creative rôle in the formation of the Council, of which Doctor Lord has been the only Recording Secretary and of whose Executive Committee he has been a member continuously from 1908 until the present day.

Dr. Holt on Mission to Orient

On January 12, Dr. Ivan Lee Holt, of St. Louis, the newly elected President of the Federal Council, sailed for Shanghai, where he is to be guest-preacher for several weeks in the Community Church of that great Oriental city. Doctor Holt is also to visit Japan for conference with missionary leaders and Japanese Christians concerning measures for strengthening the bonds of fellowship and coöperation between the Christian forces of that Empire and America. Later he will proceed to Australia, where he will be the official delegate of the Methodist Episcopal Church, South, at the centennial celebration of Methodism in that continent.

The Executive Committee of the Federal Council at its meeting on January 4 prepared a message to the Christian churches of these lands which Doctor Holt will bear in person. It was felt especially fortunate that at this critical juncture in our relations with the Orient, Doctor Holt should make this fraternal visit.

As an expression of their affection for Doctor Holt and a farewell tribute to him as he left for the East, his friends in St. Louis gave a great testimonial dinner on December 19, held under the auspices of the St. Louis Church Federation. Dr. George A. Campbell, of the Union Avenue Christian Church, St. Louis, presided. Not only Protestants of all denominations, but also Catholic priests and Jewish rabbis, came to do honor to Doctor Holt. The Mayor of St. Louis attended. President Roosevelt sent a congratulatory letter. Father Russell Wilbur, representing the Catholic clergy, said: "We are all drawn here to-day by the extraordinary personal charm, the loveableness and the plain goodness of Doctor Holt." In responding, Doctor Holt concluded: "I hope the reunion ideal of Protestantism may be nearer realization at the conclusion of my term as President of the Federal Council than now."

During Doctor Holt's absence, Dr. George W. Richards, head of the Theological Seminary of the Reformed Church in the U. S. and the newly elected Vice-President of the Federal Council, will be the active leader of the Council's work.

Dr. Cadman's Seventieth Birthday

Dr. S. Parkes Cadman, pastor of Central Congregational Church, Brooklyn, N. Y., formerly President of the Federal Council of Churches, reached his seventieth milestone, December 18, 1934. The day preceding, he was the guest of the Brooklyn Brotherhood of Congregational Ministers. Dr. Jay T. Stocking, Moderator of the Congregational and Christian Churches of the United States, was the principal speaker. Doctor Cadman, in replying to Doctor Stocking, stated that his greatest achievement in his thirty-three years in Brooklyn was his part in the organization of the Federal Council of Churches.

A New Approach to Economic Problems

"This book is just about everything a book of the kind should be," said Bishop Francis J. McConnell on reading the latest product of Dr. F. Ernest Johnson's study and insight, entitled *Economics and the Good Life*, which has just been issued by Association Press (Cloth, \$1.75; paper, \$1.00). In explanation of his enthusiastic praise, Bishop McConnell added: "The book has superlative value as an attempt to get at a *perspective* in a view of a whole field. It is an attempt, and a successful one, to get a unified view of the social scene of to-day."

While recognizing that Christianity has no "specific patterns or blueprints for the social order," Doctor Johnson's treatise proceeds upon the conviction that the Christian religion has profound significance for our economic life. "Our task," he says, "is to imagine what the spirit which informs the Gospels would do to the world of economic relationships." Granted the Christian view of life, what values should society seek for every individual? In answering this question, Doctor Johnson objectively analyzes our present economic system, our present efforts toward national recovery, the new rôle of labor and of the consumer, the challenge of radical proposals, and the problem of "human nature." His own answers are those of neither the reactionary nor the evolutionary extreme; he sees clearly certain values to be sought and conserved but holds that the methods of achieving these objectives must be determined experimentally. He is not dealing with Utopias—either of the past or of the future—but with practicable possibilities of social advance, to which Christian citizens can direct their efforts to-day.

Doctor Johnson, as readers of the BULLETIN know, is one of the most esteemed students of religion in its relation to society, for the last twelve years Executive Secretary of the Federal Council's Department of Research and Education. He also is Professor of Religious Education at Teachers' College, Columbia University.

Questionnaire on Social Action

A Social Action Questionnaire is being sent out by the National Religion and Labor Foundation to 109,000 religious leaders of all races, denominations and creeds. The questionnaire is intended to discover the opinions of these leaders upon questions of social significance.

Although this method of appraising the thought of church leaders has previously been used, especially with reference to attitudes toward war, this particular inquiry has special significance in that it gives opportunity for recording social action that has actually been taken by leaders in various fields. The statistical tabulation that will result will perhaps be less significant than the analysis of forms of social action to which religious leaders and churches have already resorted.

Since the value of the study will largely depend upon the proportion of those who give the time and thought necessary for reply, it is hoped that there will be hearty coöperation on the part of all those who receive the questionnaire.

World Day of Prayer for Missions

The first Friday in Lent, March 8, will be observed by women throughout the world as a day of prayer for missions, following an annual custom that dates from 1920.

"Bear ye one another's burdens" is the theme for meditation and prayer. Baroness van Boetzelaer van Dubbeldam, Holland, developed the program, which is being translated into many languages.

The Day begins in New Zealand and the Fiji Islands, and as the Day progresses, new groups in city, town, countryside and hamlet, join in praise and prayer until in the course of some forty hours the Day ends in Hawaii with evening services for young people; all these groups praying that we may be one in our service for Jesus Christ—that barriers of race and class may be broken down—that we may truly learn to follow Him whose way is the way of life for all men—that we may be faithful witnesses of His life and His life-giving power—and that men may find the way by which individuals and nations can live together in peace and understanding.

Offerings are usually brought gladly at all services and contributed to four missionary enterprises, namely, the Union Christian Colleges for Women; the Indian American Youth of To-day; Christian Literature in Foreign Lands; and Christian Service among Children of Migrant Laboring Families.

Inquiry concerning materials ready for use on March 8, 1935, may be addressed to the Foreign Missions Conference, the National Council of Federated Church Women and the Council of Women for Home Missions, 105 East 22nd Street, New York.

New Booklet on Motion Pictures

The movement for decency in motion pictures and the growing interest in better films councils in communities throughout the country have created need of a brief and inexpensive booklet on motion pictures. Correspondents of the Federal Council are constantly asking such questions as: "How can I determine what pictures are decent? What are worth seeing?" Parents need reliable information in selecting pictures for their children and ministers need it for their teaching. It has also become apparent that those who are to work effectively for better pictures must know as much as possible about the photoplay—its development, techniques and values and the points of a good picture.

Dr. Worth M. Tippy, who, as Secretary of the Federal Council's Committee on Motion Pictures, is in touch with the situation and knows the problems intimately, has written an introductory booklet of thirty-two pages, entitled, "How to Select and Judge Motion Pictures," designed to meet the need. It is an attractively printed brochure of fourteen brief chapters, carefully and interestingly written.

The scope of the booklet is indicated by the titles of chapters: What is the Motion Picture; Origin and Growth of the Motion Picture; Skills and Techniques of the Motion Picture Studio; Cinema and Stage; On Judging Motion Pictures; Moral Standards; Social and Spiritual Values in Films; Selection of Pictures for Children; Photoplay Review Services; Shopping for Desirable Pictures; Selection and Block-Booking; Support of Good Pictures.

The appendix contains a statistical summary of the motion picture industry, a brief bibliography and a valuable glossary of terms used in the industry.

The booklet sells for 25 cents per copy, five for \$1.00, and 15 cents each in quantities of twenty-five to one address. The low rate in quantities is designed to make the booklet available to groups of parents, to adult classes in Sunday schools, to young people's societies, and to reviewing committees and other leaders of better films councils. The booklet can be ordered from Doctor Tippy, 105 East 22nd Street, New York.

Tracts for the Times

"A Message to the Churches"

A stirring pronouncement issued by the Biennial Meeting of the Federal Council last December, outlining major Christian emphases.

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"The Message and Task of the Churches Today"

By George W. Richards

A challenging address by the Vice-President of the Federal Council, delivered at its recent Biennial Meeting.

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Home Mission Leaders Plan Coöperatively

The annual meetings of the Home Missions Council and the Council of Women for Home Missions, held in Philadelphia, January 7-10, were characterized by evidence of a growing concern for coöperation and by alert interest in social problems in which Christian principles are at stake. At the fellowship dinner on the evening of January 7, the President of the Home Missions Council, Dr. C. E. Schaeffer, interpreted the home missionary movement as calling for pioneering to-day as truly as in its earlier stage, emphasizing the responsibility for building a Christian community life.

The Councils went on record as favoring the Costigan-Wagner Anti-Lynching Bill. This was felt to be of special concern to the home missionary agencies because of their responsibility for the Negro people. Another resolution recommended the extension of the national and regional labor boards or similar machinery to cover employed labor in large-scale agriculture, including migrant workers. Still another resolution proposed that Orientals be included in the immigration quotas by a revision of the present law.

The new President of the Home Missions Council is Dr. Ernest M. Halliday, the executive of the home missionary boards of the Congregational and Christian Churches. Mrs. Daniel A. Poling was re-elected President of the Council of Women for Home Missions.

Wise Guidance for Marriage

A new book, designed to help husbands and wives to find the most satisfying and spiritually rewarding adjustments in their married life, has just been published by Dr. L. Foster Wood, Secretary of the Federal Council's Committee on Marriage and the Home. Entitled *Foundations of Happiness in Marriage*, it aims to put at the disposal of newly married couples the information and the guiding principles gathered from the experience of those who have been really successful in the marriage relationship. A special purpose in the author's mind has been to provide a little book which clergymen officiating at weddings might give to brides and grooms who desire counsel.

Marriage is interpreted by Dr. Wood as a spiritual union of personalities, and the emphasis is laid on the development of the deepest comradeship. At the same time it is recognized that for the truest spiritual union an understanding of the physical basis of marriage is essential. This Dr. Wood gives, with necessary frankness and also with due reverence and restraint. Parenthood is interpreted as the crowning glory of family life. The right of children to be well-born and the protection of mothers are helpfully discussed.

The final chapter, dealing with human love in its relation to divine love, emphasizes the place of religion in the life of the home.

Copies can be secured for fifty cents by writing to Dr. Wood at 105 East Twenty-second Street, New York.

January Selection of the Religious Book Club . . .

GOD AND THE SOCIAL PROCESS

By LOUIS WALLIS

author of *Sociological Study of the Bible*

A timely and constructive book showing how social forces, like those operating in the critical world-epoch of today, transformed early Hebrew paganism into the monotheism of Church and Synagogue.

DR. HARRY EMERSON FOSDICK, Riverside Church, New York City, writes:

"I have read your book, *God and the Social Process*, with high enthusiasm. It is positively exciting to anybody who is interested in the field. You have written what I regard as an indispensable book on the development of the idea of God."

354 pages, cloth-bound, \$2.00; postpaid, \$2.15

The University of Chicago Press

Brotherhood Day FEB. 24

THE WEEKEND NEAREST WASHINGTON'S BIRTHDAY AFFORDS AN OPPORTUNITY TO FOCUS ATTENTION IN YOUR COMMUNITY UPON METHODS FOR FURTHERING JUSTICE, AMITY AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS

NEWTON D. BAKER says,

"Catholics, Jews and Protestants must know one another, as we are all members of the crew of the same ship. Our cooperation as citizens is necessary for the safety of the ship, and every ignorance and every prejudice among us is a danger."

BROTHERHOOD DAY, INSTITUTED LAST YEAR, WAS OBSERVED BY 400 COMMUNITIES

Clergymen and civic and educational leaders are invited to write for Brotherhood Day source materials, discussion outlines, and local radio topics.

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Plan Now for Fellowship of Prayer

As in previous years, the Federal Council's Department of Evangelism is carrying on a vigorous promotion of the Fellowship of Prayer during the Lenten season. This united observance has come to be one of the most significant of all efforts for the cultivation of the spiritual life through a daily devotional program.

The booklet is made available throughout the churches of all communions by a coöperative arrangement with the Congregational Commission on Evangelism and the Devotional Life, by which the plan was initiated and which generously shares it with others.

The author this year is Dr. Gaius Glenn Atkins, of

Auburn Seminary, distinguished preacher, teacher and writer. Dr. Atkins prepared the 1932 copy also, which had a phenomenal distribution and use. Last year over 650,000 copies were distributed.

The daily studies of the Fellowship of Prayer begin the first day in Lent and continue until Easter. The theme is "The Resources of Christian Living."

As a result of the booklet's being issued in great quantities the price is so low that pastors are able to place copies in the hands of all the families in their parishes. The price is three cents per single copy, or \$2.00 per 100, postage prepaid. Send orders to 105 East Twenty-second Street, New York.

AMONG THE BEST NEW BOOKS

A Pilgrimage of Ideas: The Re-education of Sherwood Eddy

Farrar & Rinehart. \$2.50

Here is an autobiography which leaves one with the feeling that he has not only looked out over most of the changes of the past fifty years, but has felt the force of most of the life-currents which have affected our civilization during that time.

Sherwood Eddy is always interesting; here he is far more than interesting. With a frankness which is entirely disarming, and a dispassionate diagnosis of himself as well as of the movements of our modern world, he shows how fully life has been the real college in which he received his education. It is true that he was so situated that he could give life a peculiar chance to do the educating. Having a heredity which started him off with an inquisitive mind, parents who could back him financially and at last leave him independent of financial worry, and a series of positions which made it natural for him to be in the midst of great movements—these gave life a chance to do the educating in a way that life cannot do for most men.

One is rather amazed at Mr. Eddy's experience in college. "The only thing I missed," he says, "was an education." One could hardly construct a more vigorous philippic than he does against his formal schooling. Life, however, began to do for him what school did not. A worker in the Twenty-third Street Branch of the Young Men's Christian Association in New York, a student assistant to Dr. Charles Parkhurst when he was fighting Tammany, a Student Volunteer secretary, a missionary in India, a traveling missionary to China, an evangelist to the whole Far East, a "Y" man in the World War, an interpreter of Europe and Russia to America, a crusader for social justice and international peace, a fighter with tongue and pen, he has certainly had a remarkable series of elective courses in life's university.

He asks us to travel with him over his pilgrimage of ideas. His conversion to religion as an individual experience, its expansion to a realization that it should be a universal experience, which gave him his missionary passion, its enrichment by a profounder spiritual experience and its deepening by an appreciation of its social implication, are traced in detail. His

pilgrimage from the mental outlook of a half-century ago, when he held the usual points of view, to his present position on economics, industry, morals, theology, philosophy and war, is outlined.

He leaves one feeling that he not only has been re-educated, but that he has had a great education. He has lived a thrilling life, and, by any test, a tremendously useful and worth-while life.

One cannot but be stimulated by his courage, his open mind and his sincerity. His life has been a great illustration of what the reviewer thinks is the greatest sentence in the book: "Faith is not trying to believe something regardless of the evidence; faith is daring to do something regardless of the consequences."

If the reader wants a thrilling mental trip over the past fifty years under the leadership of one well fitted to introduce him to the main personalities and situations, he can get it here, and he will be a bigger and finer Christian for taking it.

ALBERT W. BEAVEN.

Christianity Tested

By OSCAR MACMILLAN BUCK

Abingdon Press. \$2.00

In all the extensive material which the present "rethinking" of missions has produced we know of nothing so persuasive and convincing as this little book by the professor of missions at Drew Theological Seminary. As Christianity confronted its first testing when it came face to face with Europe, so now it faces its second testing in Asia. It is there, Professor Buck sees, that its future is being determined more than anywhere else. What the outcome of that test will

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be, he further discerns, lies in our understanding of the distinctiveness of Christianity in its relation to the non-Christian.

Distinctiveness in any religion "lies ultimately at the point where perfection is seen to exist," and the final distinctiveness of Christianity is in Jesus' conception of the "perfect parental quality of God." From this insight follows the dawn of a second "perfection"—"a human society living out together the goodness of God, men and women living with one another by the parental heart within the universe." "The universality of Christianity is the universality of Love." The type of living which flows out of this idea of perfection is the supreme contribution that the Christian missionary has to set before the non-Christian world. "To reproduce Christlike living based upon the fundamental certainty of a Christlike God" is the missionary task.

This central thesis is expounded with a wealth of understanding both of Christianity and of the non-Christian religions. The similarities between Christianity and other religions must indeed be recognized, as the Laymen's Report emphasized—but so must the essential differences. It is at the point of the *dissimilarities* that Professor Buck feels the Laymen's Report does not go far enough and so leaves the genius of missions in confusion. "The only remedy for 'comparative religion' is more comparative religion," and Professor Buck makes luminously clear what the "more" is. On the basis of this analysis of his interpretation of the distinctiveness of the Christian message he suggests a strategy for the future. Two points in this strategy stand out with special vividness: (1) an emphasis on Christian living as the great converting power and (2) an emphasis not on the Christian individual but on the Christian social group.

S. M. C.

Realistic Theology

By WALTER M. HORTON
Harper & Bros. \$2.00.

The recent extremes of so-called "Liberalism" and "Modernism" were, of course, bound to produce reactions. While Karl Barth and his more intimate associates have been the outstanding exponents of the reaction, it has been finding expression by other theologians, more or less independently of the Barthian school. Indeed, writers who began with Barth have not gone all the way with him and Professor Horton, who feels that Barth's emphasis was needed, "cannot believe that, for us in America, the teaching of Karl Barth points the way out of the present theological dilemma."

Professor Horton thinks that liberal theology has not kept close to practical life. It has failed to meet the problems of the social disorder of our day. Barth began with the idea of God. Horton starts out with a view of the world. We are called back by Professor Horton, though not in the same way, to the old conception of *sin*, not only the individual sense of it, but also its social implications. He presents "realistic" diagnoses of human problems, the providence of God, the mission of Christ and the Church and finally the "plan of salvation" for a realization of the Kingdom of God. In his assertion that "Liberal-

ism" has collapsed he is wisely discriminating. It is as a "system of theology" that Liberalism has broken down. Its truths and values must not be permitted to be destroyed in the holocaust of its structural efforts. Professor Horton will be a great help to those who have become confused by the theses and antitheses of Barth and Brunner, while in the end he comes back, on surer grounds than Barth, to the conviction that "only God, working through Christ and the Church, is adequate" to bring us into something better than "the promised land of Humanism." While he has raised more philosophic problems than he solves, Professor Horton has expressed the views of most moderate liberals and liberal conservatives. To such the emphases of the volume will be gratifying, though not altogether new.

C. S. M.

Race Relations

By WILLIS D. WEATHERFORD and
CHARLES S. JOHNSON
D. C. Heath & Co. \$3.20.

The two authors of this book, one a white professor of anthropology, the other a Negro professor of sociology, have rendered a significant service to interracial understanding by giving us the most complete and scientific analysis of Negro-white relations yet produced. Each writer presents his own factual material and interpretations, the table of contents carrying the author's initials after each chapter.

Assuming that mutual understanding based on knowledge and sympathy is the great solvent of racial friction, the authors recognize that up to the present time conditions have largely prevented the two races from really knowing each other. As a background for understanding racial antagonisms the origin and theories of race itself are discussed and it is shown that social and cultural aspects, rather than anthropological, have given rise to the theory of racial superiority and inferiority.

A long section is given to a study of slavery, covering the African background, the rise and fall of slavery, its economic and social aspects, its effect on the attitude of the churches and on Negroes and white people. A chapter entitled "Social Dogmas in Race Relations" gives new food for thought. Material mainly secured by personal interviews shows how stereotypes about the Negro (or the "pictures within our heads," as Walter Lippmann calls them) have been built up out of a mixed mass of truth, fiction, self-interest and passion. The argument that "the curse of Ham" was directed against the Negro was developed to justify the holding of slaves. Besides their mental inferiority other widely held dogmas about Negroes which are discussed are their constitutional immorality and criminality.

The third section of the book gives the present status of the Negro and the more familiar pictures of race relations including the economic situation, education, health, crime, political status and the cultural development of the Negro along various lines. Changing racial attitudes are presented and the book ends on the hopeful note that, while there is no easy solution to the American race problem, a change for the better is slowly but surely taking place.

K. G.

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by
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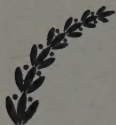
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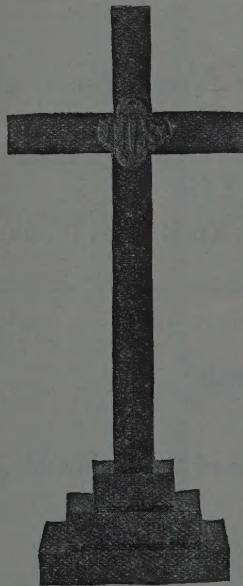
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